# THE PACIFIC

VOL. LXIII SAN FRANCISCO AND BERKELEY, CAL. NOVEMBER 26, 1913

Pac Theo Sem
Reading Room

### FOR THEE, THE BEST.

Why shouldst thou fill to-day with sorrow
About to-morrow,
My heart?
One watches all with care most true;
Doubt not that He will give thee too
Thy part.
Only be steadfast; never waver
Nor seek earth's favor,
But rest.
Thou knowest what God's will must be
For all His creatures—so, for thee,
The best.

—Paul Fleming.

# THE PACIFIC

Established 1851.

Representative of the Congregational Churches of the Pacific Coast. Subscription price, $1.50 per year.

Published weekly by the Publishing Co. of The Pacific, at 447 Minna Street, San Francisco.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

Entered as second-class matter January 5, 1909, at the Post Office of San Francisco, Cal., under the Act of March 3, 1879.

W. W. Ferrier - - - - - - - Editor

2716 Hillegass Ave., Berkeley


### A PATRIOT'S PRAYER.

"In the titanic struggle yet to be
When right and light and human liberty
With powers of greed and tyranny engage
In mortal combat, final war to wage—
A world-wide struggle coming on apace
In many a waking land and longing race,
My country, do thou make a valiant fight
And for the people's cause put forth thy might.
And may the Lord of Hosts who made thee free
Make thee, great guardian of Liberty
To lead the nations marching in the van,
The peerless champion of the rights of man,
Arm thee with light, and with immortal fire
Thy altars keep aflame, thy heart inspire
Lest common weal be counted little worth
And Freedom, throttled, perish from the earth."

### IN ACCORD WITH THE MODERN DEMOCRATIC SPIRIT.

San Francisco has been greatly stirred by the veto by its mayor of the measure for what was called a municipal opera house. All who read only the Chronicle and the Examiner would conclude from what has been printed therein that almost without exception the people are against the mayor in this veto and incensed at him generally because of it. There is, however, another side, and this had had representation and presentation in the Bulletin. It is true that not as much has appeared in the columns of that paper in commendation of the mayor's act as has appeared in the other papers in condemnation. But sufficient has appeared to show that a large number of people in all the walks and works of life approve the veto.

Our own inclination is toward the side of the mayor. It wasn't, certainly, a very democratic measure which gave a few wealthy people such extensive holdings and preference privileges in the opera house, in perpetuity, for themselves and descendants—notwithstanding the fact that they were to put into it $850,000. The city was giving a million dollars toward the enterprise, in the desirable and valuable site. Nevertheless all her people except those thus to have preference rights were to take their chances always among the left-overs.

Candidly now, good friends on the incensed side, was that arrangement in accordance with the spirit of the age? Walt Whitman, one of the world's greatest exponents of democracy, says in one of his poems:

"I speak the password primeval—I give the sign of democracy;
By God! I will accept nothing which all cannot have their counterpart of on the same terms."

It is no answer to this to say that anyone who would put up the money could have all that these givers were to have; that they were offering to pay well for what they were to receive. Grant all that! Yet the thing will not square itself with the highest. Before us as we write lies a little book which has been spoken of as an incentive to the higher life. In it we read: "If it is true in the baser sense that the world is his that will take it, it is also true in the highest sense that the world is his who will share it. In the republic of God there is no patent of nobility but this—to recognize obligation. The moment that any man, perceiving that he is not his own, nor are his goods his own, sets out in any particular to spend and be spent for others, that moment he passes from the lower to the higher order of being."

The mayor has been criticised because he favored this arrangement for a municipal opera house at first and then later turned against it. New light evidently broke upon him.

Amos R. Wells, the writer from whom we quoted in the foregoing, says: "Do you know what seems to me to be the best symbol of all that is best in the present tendencies of thought and action? It is the corrugated glass that is to be seen forming the upper third of so many shop windows. Why is it placed there? Its corrugations are so many prisms, bending the light from the street that it may shine far back into the store. In the old days, with windows of plain glass, the light fell slantwise into the shop window, perhaps a few feet beyond. It was too strong there, and curtains must be lowered or cloth would fade. But the center and rear of the shop were dark. Now, thanks to the corrugated glass, the sunshine of the street is diffused in equal radiance through the store, and the most distant corners catch some of its rays."

"Diffused in equal radiance!" Hold to the thought in that! It is to a life in which the blessings of existence are to be scattered in such a manner that there will be more equal radiance that all the forces of the universe are driving us. Mayor Rolph seems to have seen the vision, and in this instance to have acted accordingly.

It was in the grip of that vision and in the spirit of it that he expressed the conviction that the men who had led in this movement would so alter the provision of their gifts as to make possible a municipal opera house in accordance with the sentiment of the age now more in line with the teachings of Jesus than even a decade or two ago. It is to be regretted that these men had not yet had the mayor's vision, or if they had, were not ready to follow it.

With all who may read these thoughts we would like to leave Walt Whitman's dream:

"I dream'd in a dream, I saw a city invincible to the attacks of the whole of the rest of the earth;
I dream'd that was the new City of Friends;
Nothing was greater there than the quality of robust love —it led the rest;
It was seen every hour in the actions of the men of that city,
And in all their looks and words."

## "THE PILGRIM FAITH."

### An Admirable Presentation In Brief of Congregational History and Ideals.

The new book entitled "The Pilgrim Faith," written by President Ozora S. Davis of Chicago Theological Seminary and published by The Pilgrim Press of Boston for one dollar net, should have large circulation among persons desiring a brief and yet comprehensive history of Congregationalism. In the nearly 300 years since it was planted here the Pilgrim Faith has wrought itself into much that is most cherished in our civilization; and no one can follow the story of its achievements, so vividly and interestingly told on these pages by Dr. Davis, and fail to be inspired anew to so live and to so work as to help to hand it all down to future generations as a precious legacy to mankind.

Sketching the origin of the Faith in the little village of Scrooby in the north of England, the author proceeds to outline its three centuries of service and then writes graphically of the Faith in evangelistic action, in founding the free state, in education, in work on the frontier, among the undeveloped races, and in foreign lands. Other chapters have to do with the Faith in Christian Theology, The Faith in Literature, the Faith and Its Leaders, and the Faith and Universal Brotherhood.

Simply to list the illustrations would give considerable idea as to what the Pilgrim Faith has achieved.

One illustration pictures the founding of Harvard College; in another we see Eliot preaching to the Indians. We see also the first buildings of Fisk University, that institution which has done wonderful things for the colored people of the South. Pictures are found of Robert College, at Constantinople, and the Syrian Protestant College atBeirut—institutions which are molding the life of the countries around the eastern Mediterranean. We find therein pictures of Finney and Moody, Timothy Dwight Mark Hopkins, James B. Angell, and J. H. Fairchild—great pioneers in evangelism and education.

We look also into the faces of great preachers of the past and present:—Jonathan Edwards, Horace Bushnell, Leonard Bacon, Henry Ward Beecher, Lyman Abbott, George A. Gordon, Newman Smyth, Amory H. Bradford, Washington Gladden, Frank W. Gunsaulus, Charles R. Brown, Charles E. Jefferson, Newell Dwight Hillis, S. Parkes Cadman and others.

Very appropriately the faces of the Commission of Nineteen appear—a commission destined ever to be historical because of its highly commendable work in bringing to a successful conclusion a plan for a more efficient Congregationalism.

The wide influence of the Rev. Dr. Atkinson in an educational way in Oregon is indicated in the following paragraph: "When Dr. Atkinson went to Oregon he took with him nearly two thousand dollars worth of school books. He found that while there were in the territory a few schools supported by private subscription, there were no free public schools, and that there was no plan of appropriation for the establishment of any. More than that, there were strong men who were opposed to the inauguration of a public school system. But Dr. Atkinson went to work vigorously at the task of enlisting support for a plan of public education, and with the backing that he secured was able to obtain from the legislature of 1849 its sanction for a common school system in Oregon. He became the first school supernitendent of Clackamas county, and served throughout his life in important positions on school boards and educational committees, carrying on all this work without in the least neglecting his duties as pastor and preacher. Dr. Atkinson was the prime mover in the establishment of academies and a college for the new territory. . . . He is a shining example of those leaders of the Pilgrim Faith who have cast themselves into every movement that makes for the common good, and have conceived their ministry as including the whole higher life of the community and nation."

Writing of the service rendered the undeveloped races through the American Missionary Association, Dr. Davis tells of some incidents in the early history of Talladega College: "The negro communities everywhere were calling for teachers, and as the representative of the school went among the villages he met the colored people in their rude churches and heard them plead for teachers to educate their children. In response to this appeal he could only reply: 'Pick out the best specimen of a young man you have for a teacher, and bring to church with you next Sunday all the corn and bacon you can spare for his living. I will take him into my school and make a teacher of him." "So, the pupils came, sometimes bringing corn with them in their pockets or tied in their handkerchiefs, laying it on the altar front of the pulpit. Some of them came 30 miles on foot, with sacks of corn and bacon on their backs. They slept on the floor of log cabins and baked their bread by the fire. They were ignorant even of the alphabet, and as soon as one of them would master the Second and Third Readers he would begin the work of teaching others."

In recounting the achievements of the Pilgrim Faith in Literature Dr. Davis states that a distinct contribution has been made to the literary life of the nation through the magazines and newspapers, that have been founded and maintained by Congregationalists. In this connection he says: "There are now three weekly religious newspapers that are maintained by the Pilgrim Faith. **The Congregationalist, The Advance,** and **The Pacific.** In their standard of literary work these periodicals rank among the best in the country."

Attention is called also to the fact that the Pilgrim Faith has been instrumental in starting in religious journalism movements other and greater than those which strictly denominational records show. **"The Independent** began under Congregational leadership in 1848. **The Christian Union,** founded by Henry Ward Beecher in 1869, became **The Outlook.** Both of these publications which exert a profound influence upon the religious life of America have been largely under Congregational direction, though not under church control, and leaders of the Pilgrim Faith have been their editors."

It is gratifying to find at the beginning of the chapter on "The Pilgrim Faith and Human Brotherhood" this paragraph: "Congregationalists never have been mastered by so strong a consciousness of their own denominational worth and mission that they have been led to overlook their fundamental relationships with the life of the entire world. . . . From the earliest days of colonial New England, Congregational ministers and laymen have given their time, their personal effort, and their money unstintedly, to every charitable cause, to every elevating moral movement, and to every common enterprise that has made for the highest welfare of men."

Naming here some of the men whose work in human

brotherhood has made them known and honored all around the world, such as Graham Taylor of Chicago, and Daniel Crosby Greene of Japan, Dr. Davis concludes his informing story: "In little parishes hidden among our far-sweeping hills or dotting our rolling prairies, in the churches of the larger centers of the country, and in great cities and distant outposts in foreign lands, the Pilgrim Faith is proving true to the Apostolic mission of serving the nations. With faith and hope and courage the Congregationalists are following the light which their first pastor dared to trust, and with broad Christian spirit they unite in the unwavering belief that God 'made of one every nation of men to dwell on all the face of the earth.' And in that belief they pray:

'Thy kingdom come,
Thy will be done on earth, as it is in heaven.'"

---

## WHAT IS SALVATION?

The foregoing vital question is asked, and answered in a unique way, in a new book by Patterson DuBois, entitled "The Practice of Salvation."

The author states in a "foreword" that the book is in the first place an exploration for the meaning of the most familiar key-word in what may be called religious parlance; that it is a search for the folk consciousness, centuries old, which lies back of that word. Then, it is "an effort also to restore that consciousness and to revitalize the symbol which has lost significance as it has grown in familiarity, and has narrowed in application as the times have need for its broadening."

It is the judgment of the author that no other word so essentially merges the religious and the secular, so unifies the spiritual and the material or practical, or so sets the individual and society in their proper relations, as this word 'salvation' or 'save.' Yet no other term applied to the soul so needs resuscitation and power unto life in its entirety."

The contention of the author is that "if we are going to talk interestingly to the man in the street about being lost and being saved, as a matter of religion, we must use his vernacular terms in the vernacular way—or not use them at all." He believes that we can and ought to disentangle the simple gospel idea translated by our word "salvation," or "save," from the theological thicket which has grown up about it. To this task he betakes himself—maintaining that the vital idea in our word "save" or "salvation" is that of "an immediate and continuing moral practice, and not a divinely issued policy against penalty after death." And that "full salvation is complete health—the whole man at his best—body, mind, soul; and in his best relation to all his fellows."

The essential thesis of the book is that salvation is a practice, and that it is of partial attainment only, in this world. A corollary is, that there is no such thing here as a saved (whole, hale and sound) man except as a purpose or ideal; also that we have no right to consider any one a fully or permanently lost man even in this world; that men are saving or losing rather than wholly saved or wholly lost. "Every man is within himself a society of potentialities. The line between the saved and the unsaved runs through the individual rather than between individuals, and through the collective society of men rather than between peoples."

Accordingly, in the thought of the author "the world religions are a groping for God, an outworking of the hindered but real Christ, under other names and in prophetic glimpses. They are a partially blind search for unity in that betterment which is salvation, even where the story of Jesus of Nazareth is unknown. At different periods the Light has broken through the darkness."

It is Professor DuBois' contention that entire utilization —this, and this only, is salvation pure and simple. It is, however, a measurable progression toward righteousness. Just as every cent dropped into a child's saving bank is a measurable progression towards the prospective complete dollar.

And the church, like the individual, he says "is Christian and saved so far, and only in so far, as it makes for the expression of the whole life, the welfare of mankind, as this found expression in Christ."

The Practice of Salvation, the author says, is: "The practice of building man in the likeness of God." And no one can be in full spiritual relation to God without being in moral or righteous relations with men. Salvation has an economic basis, and "to him who wastes man in men, self-economy is impossible, for he is part of man."

In his interesting and valuable study the author goes back to the early version of the Bible by Tyndale, and shows that he translated as "health" the Greek word which is translated "salvation" in the King James version.

Tyndale once remarked to a churchman: "If God give me life, ere many years the plow-boys shall know more of the scriptures than thou dost." He has been called "the plowboys' translator," because he put it into plain, everyday English.

About forty passages are given from the Tyndale version in which the English word "health" is used instead of the word "salvation."

We quote two or three: "And hath raised up an horn of **salvation** for us."

"And hath raised up the horn of **health** unto us."

"To you is the word of this **salvation** sent."

"To you is this word of **health** sent."

Dr. Du Bois likes the word "health" saying with reference thereto: "A healthy man, a hale man, a whole man, a holy man, is a man whom all powers work together to serve the ends of the bodily and spiritual life perfectly. The man who does this is in right relation, usable relation, consecrated relation to God. He is wholly saved because he is a whole man in a serviceable relation to God."

When Zaccheus told Jesus that he would give to the poor and restore fourfold to any whom he had wronged, Jesus replied, "This day is health come unto this house"; adding, "For the Son of man is come to seek and to save that which was lost—thus says Prof. Du Bois, "putting the idea of health and the idea of saving the lost in the same category of thought." Then, it is noted that this incident is followed immediately by the parable of the pounds, "as though Jesus would emphasize the principle of getting the most possible out of what we have or what we are. This is economic; the ban upon waste. It prescribes the adjustment of values for greatest efficiency, the conservation and adaptation of resources, the utilization of all powers and opportunities in the cause of righteousness or the service of God. This is what it means to be saved—being economized."

The ideal here is, as it was the ideal of the New Jerusalem, a God inhabited society, and in the words of our author: "A God-inhabited society is one in which knowledge and wisdom as well as faith count for righteousness;

one in which neither inertia nor self-deception nor superstition is a mark of faith or merit; one in which all things are theirs who set a proper spiritual value on them; in which nothing that is is without value in the economy of God for the salvation of man.

"I am come that they might have life and have it abundantly," said Jesus. "Our part is to conserve," says Du Bois, "to adjust, to proportion, to focus the resources and the forces of life by their highest economy—which is the Practice of Salvation, the art of using the Christ power in making man whole. It is the process of making the whole world of men one by making it a world of whole men."

## CORNER STONE OPENED.

The corner-stone of the house of worship of the First Congregational Church of San Francisco, built in 1871 on the corner of Post and Mason streets, was opened recently and an examination made of the contents thereof. All articles were found in a good state of preservation aside from some discolorations by rust.

When the corner-stone was laid in 1871 the articles which had been placed in the corner-stone of the former building on the corner of Dupont and California were put therein. These were in the main as follows:

Constitution and confession of faith. A memorandum of the organization of the church in July, 1849. A history of the Sunday-school from its beginning in 1849. Description of the first building on corner of Jackson and Virginia streets. List of San Francisco churches Oct. 21st, 1852. Sketch of organization of Congregational State Association at Marysville, May 10, 1851. The address of Rev. Dwight Hunt at laying of corner stone, Oct. 21, 1852. Copies of The Pacific, Aug. 1st 1851, Aug. 13, 1852, Oct. 15, 1852; California Christian Advocate, Oct. 14, 1852; Christian Observer,, Daily Alta California, San Francisco Daily Herald, San Francisco Daily Whig, Daily Evening Journal.

To these articles taken from the corner stone of the church at Dupont and California were added others, principally as follows: The Pacific, June 1st, 1871; The Dial, June 1871; copies of the following named daily papers: The Evening Bulletin, Alta California, Chronicle and Call. The Church Manual for 1867, Alta California Almanac for 1871.

When the corner-stone was laid at Dupont and California in 1852, the address, as heretofore indicated, was given by the Rev. Dwight T. Hunt. The first paragraph of that address, according to the manuscript in the cornerstone, was:

"It was the grief of David that while he dwelt in a house of cedar the Lord dwelt only in tents. And his contrast of his own palace with the tabernacle of Jehovah fixed his pious purpose of building a temple more worthy of God."

In conclusion Mr. Hunt said:

"These rising walls rest on a foundation which we believe will not crush beneath their weight. Fire may scatter and warp them, or an earthquake shake them down. If not, the tooth of time will gnaw at these portals and let down their pillars. But perishable as this solid structure is our hopes of immortality rest on a firmer basis, and rise in better, fairer, and more enduring proportions even unto heaven. That spiritual house neither violence nor calamity can overthrow. Fire cannot reach it nor time waste it. For we build on the foundation of the apostles and prophets, of which Jesus Christ is the corner-stone."

It is significant that the walls here referred to were destroyed by earthquake and fire in 1906. The old building, considerably altered of course for business purposes, standing up to that time.

When the corner-stone was opened Deacon Morse became aware of the fact that **The Pacific** was one of the first yellow papers in San Francisco. He found in the box a copy printed in 1852 on paper a deep yellow color. The editor was aware of this from a look over the files of the paper at different times before those in the office were destroyed by the 1906 earthquake and fire. Not often, perhaps once only, was the paper printed on paper so yellow. But several times it was printed on coarse manila paper. This was because all white print paper available had been used, and delay in shipment by steamer from the East necessitated resort to the yellow and manila tints.

## DEAN BROWN AT YALE.

**Rev. Frank N. Greeley.**

Circumstances, quite unanticipated when we came from California for an extended stay in the East, have made possible a renewal of personal relations with Dr. Chas. R. Brown. It has seemed to us that his friends in California, many of whom are readers of The Pacific, would enjoy a glimpse of his work—his actual, vital relations to the students of Yale Seminary. And the writer recently called at his office to obtain from him the story of an average day in his busy life. This story is not easily told. His many-sided life; his points of contact so varied and personal; his responsive personality; the incessant demands upon the man—his life, his heart—all make a picture which can be viewed accurately only as one comes so close to it as to become an actual part of it. His students could best draw the outline, and fill in the details.

As Dean, Dr. Brown is the responsible head of the Theological Department of Yale University. All questions of administration are his. His policies, his ideals, his practical touch and grasp in administering Yale Seminary, determine the work of the year, and the results. As part of this control, he seeks students—the right students from the colleges of the land. Last year he visited 31 colleges, from Bowdoin to Grinnell. And during the coming year he plans an extended trip into the Middle Southern States on the same important errand. This contact with schools and colleges suggests at once, to those who know the man, something of import perhaps even far greater to the students and to Yale than the mere discovery and selection of men for the Seminary. Visiting schools, he interprets a school! Seeking men, he reveals a man!

It is interesting to note that because of the established policy of the Seminary, enforced by Dr. Brown's leadership, not far from 12 denominations are now represented among the Seminary students. And in the current year, of these, there are 31 Methodists, 25 Congregationalists, and 23 Disciples, the three denominations that lead in numbers in the student body.

My call at the Dean's office was on a Thursday morning. I was preceded by several of the students, who come with the queries and problems that "loom so big" to young men who are determining their courses, or perplexed in their pastoral relations (for a number are serving churches), or who need the wise and sympathetic touch of a warm soul in any personal perplexity of heart or life. When my hour came, I noticed on the Dean's table an accumulation of sermon plans which were receiving his final approval or criticism. For while he has not the chair of Homiletics, he delivers three courses of lectures on the following topics:

The Art of Preaching; The Care of a Parish; and The Minister's Message.

An idea of the fulness and scope of these courses is given in the explanatory notes concerning them, printed in the Seminary Bulletin. Of the first, it is said: "This course is intended to deal with the practical side of the preacher's work in seeking to make his truth immediately effective in the life of the community." Of the second: "This course is designed to aid him in knowing how to conserve, direct and utilize the body of Christian impulse created by worship and preaching, so that it shall find useful expression in the varied forms of life, to which the church is called to minister."

And of the third: "A study of the leading doctrines of the Christian faith from their homiletic side with reference to their use in creating and developing Christian impulse." These quotations from the Bulletin are given for the purpose of showing the breadth and range of the Dean's work as instructor in this one department, although he is not professor but administrator and head of the Divinity School. It was my pleasure to hear the regular Thursday morning's lecture in the first course. And although an attendant at "Oakland First" for nearly five years, I could not recall an occasion when I have more enjoyed the former pastor. No extended report of the lecture can here be given. The theme was "The Assembling of Sermon Material," and the keynote of the lecture was in this single sentence: "Remember that the sermon is a creation, not a compilation." He emphasized this by saying that if any student cherished among his books a volume of sermon plans, mere skeletons built and used "to order," he would at once excuse him if he would go to his room and immediately burn the ghastly volume of bones: "Shall you first make your own plan in your preparation of a sermon?" "No! a sermon is not a house. First assemble your material." "And for this, seek, study, read, think, gather." "For this, wait for ideas, not passively, but eagerly, as a girl waits for her lover." "Let your mouth water for ideas." And again, "Brood over them until they become mellow." And, further, "Go with them into thy closet, shut thy door, and bring them before the Father who seeth in secret." The members of the class asked many questions. And in the answers, as well as in the text of the lecture, it was sport to note again the flashes of ready wit, the wondrous (un) common sense, the strong spiritual note and application, and, to a Californian, the frequent and familiar references to the noble scenery, and the earlier experiences in the state which he loves. I asked one of his "boys" to give me his own expression in a brief word of the students' thought of the Dean. And this was his answer in characteristic college phrase: "'The Dean is there with the goods,' is the unecclesiastical but pungent comment often heard in the cloisters after one of his lectures. The men believe in the Dean form start to finish. What he says is right; what he does is right, and they are proud to a man that Yale has him." The lecture justified the comment.

But an average day of Dr. Brown's life abounds, as already stated, in the many points of personal contact that can not be fully told—in the school, in his home, upon the street. He is counsellor, friend, comrade. He might be called a pastor, with the students of the Divinity School, and, in no small degree, the students of the larger university life, as his parishioners. A pastor, because he is the Christian comrade, anxious to reveal to the fellows the spirit of the Great Comrade whom he loves and serves. It should be added that Dr. Brown is announced as "Associate Preacher" of the United Church of New Haven. For in addition to his pulpit work which takes him to many leading cities and churches in the East, he is to preach regularly Sabbath evenings in this historic church from November to April. When he returned from Kansas City I learned that his students planned a characteristic Yale greeting, and was privileged to enjoy the sport with the younger "theologues." With red light, with a song written by Prof Tweedy and sung to the tune of "Rally Round the Flag, Boys," with a speech from a student that honored the moderator but breathed love for the man, he and Mrs. Brown had a greeting that must have been as welcome as it was enthusiastic. The conclusion of the writer, after this glimpse of his unbounded influence in his present position—as teacher, preacher, friend and comrade of young men who are to be pastors—is that Dean Brown is more truly a national character than Dr. Brown, Moderator of the National Council. I asked him for some brief statement that might close this sketch, giving what, in his thought, is the most vital thing for churches and Christians to ponder, in this day of movement and, at times, apparent disruption. He was asked in a word for a personal message to his old California friends. And he referred me to the closing words of his address at the National Council: "The one supreme qualification for moral leadership must come in that personal, invincible, spiritual passion which springs from daily fellowship with the Lord Christ. * * * Not by the power which may arise from tinkering with our polity, not by the might which can possibly be secured through an extra wheel and a few more cogs set into our denominational gearing, but by His Spirit breathed upon, appropriated by, and expressed in, the life and service of those who are set to lead, shall victory come for the Lord of Hosts."

---

## THE MORAL PHASE OF THE WORKMAN'S COMPENSATION ACT IN THE STATE OF WASHINGTON.

**Floyd L. Daggett, Chairman of the Industrial Insurance Commission.**

It would appear upon first glance or upon a casual inspection that the Washington Workmen's Compensation law dealt entirely with the economic side of life, but I hold that there is a very strong moral feature connected with the administration of the law, and in order to understand what I am about to say I think it would be wise for us to first look into the theory upon which the law is based. Let us for a moment look into the conditions that have made possible this era of Workmen's Compensation laws. From the old feudal conditions where the man was bodily owned by his master down through the period of slavery, to the time when there existed a friendly relationship between employer and employe—when industries were on a much smaller scale and master and servant were acquaintances and friends—when the employe was injured the employer from a friendly interest in him saw that he had such treatment as was deemed necessary, often caring for him at his own home—down to the present time when conditions are so vastly different than at any other period in the world's history—today with our vast industries—with the large amount of capital involved—with large numbers of men em-

ployed, distributed often over a large territory, making it impossible for a close relationship between employer and employe—we are facing clearly a phase of the labor problem that we have never known before. Again, up to within the past two decades the labor was largely local. A man grew up in a certain industry with his father and his friends. Their interests were mutual; they were all interested in our government, our civilization, our schools, our churches, our political and business interests—in their fellow men. Then came the importation of the Southern European and the Oriental to be used as common labor. The experiment undoubtedly proved a success so far as the employer was concerned for the importation was continued in increasing numbers until today the common labor of the country consists of these two classes. The migration from Southern Europe is not of the same type as that from Central and Northern Europe from which our Middle West and Pacific slope was peopled. The latter came to make their home, to assimilate our civilization, become a part of us and help develop our resources; intermarry with those that came before, out of which has sprung a people able to cope with the world. The great American brain and energy came from the intermingling of these people with the Americans. The people from Southern Europe seemingly do not come here for any such laudable purpose. The men come, leaving their families in the old country—they seem to be working with the end in view of accumulating enough to go back home. They do not care for our institutions, our churches, our schools or our welfare. The same is more than true of the Oriental. The Southern European comes to us usually from a pastoral or rural life. He is not used to our labor conditions nor our social conditions. The glare and so-called pleasure of the lower element of society appeals to him and, in fact, that is the only class of society with which he associates. He acquires loose habits—as a rule uses more intoxicants than is good for him and adopts immoral habits which in a very large percentage of cases results in disease. Therefore, we have to deal with not only the alcoholic but the diseased workman. This condition is not entirely confined to this class of workman, but as the majority of the workmen in the larger industries in this country where men are used in large numbers in camps, and conditions are of that sort, and this class of labor before mentioned, this condition prevails with them to such a large extent I desire to treat it from that viewpoint. I do not wish to have it understood that I am laying an indictment upon the conscientious, well-behaved, moral workman, but to one who has never given it a practical study the percentage of this class of workmen in the conditions that I have mentioned is so large as to be almost incredible.

The Washington Workmen's Compensation Act pays for loss of time due to accident occurring in a hazardous industry; also pays for dismemberment or loss of limb, or sight; also for total disability due to accident; also provides pensions for a man's family in event of death or other dependents; the fund from which these payments are made is created by assessments upon the employers in a given class. For instance, take the lumber industry—all of the lumber manufacturing concerns, including logging and shingle mills are included in one class—all of the accidents occurring in the industry of this class throughout the State of Washington are paid from a fund created by assessments upon the persons, firms or corporations doing such business within the state. Therefore you will find that they have an economic interest, if no other, in the amount of money paid out for these accidents in their class.

Now the actual operation of the law shows that when we find a workman in a condition before mentioned it requires a longer time for him to recover from an accident, thereby taxing the accident fund to a greater extent than a normal man would for the same injury—his permanent partial disability is always more exaggerated therefore creating an additional drain upon the accident fund, all of which comes out of the employer. These people I find are divided into about three classes—the honest workman who is timid, fearful of pain, naturally afraid of doctors and hospitals, who will not follow the doctor's directions and will leave the hospital at the earliest possible moment, often before the doctor discharges him, thereby increasing his length of disability, or resulting in a fixed permanent disability which would notbe necessary if he would surrender himself to the ordinary course of treatment. This results in stiff joints, stiff arms, stiff knees, stiff fingers—allowing these members to get into this condition on account of their lack of use or manipulation during the period of recovery, which would not result in a normal man and under ordinary conditions. The second class are those who, in addition to their fear of pain and of ordinary medical treatment, are deliberately trying to get themselves into some fixed permanent disabled condition so that they may get a few hundred dollars to go back home. And then thirdly we have those who are deliberately endeavoring to get more than they are entitled to out of the fund. Then of course we have the workman that is anxious to get well, who is doing everything he can to further that end and who has his interest in his family and wishes to get back to his ordinary employment.

A short time ago I was adjusting a claim for an Italian about twenty-five years of age, who had allowed his wrist to become ankylosed or stiff, simply from non-use, over the protest of his physician, and there is no doubt in my mind but what he did this deliberately trying to get a few hundred dollars out of the state. Another man with a cut on the inside of his index and second finger—simply a flesh wound, had carried his fingers in such a position for four months that the joints had become stiffened. Again we have several cases in process of adjustment at the present time where the joints are enlarged and the usual conditions rsulting from disease due to vicious habits. A very sad case that I recently saw of a boy that will lose his eyesight due undoubtedly, to an inherited disease. Oftentimes these people will be, to all appearances, well, hearty and normal, but when an accident occurs an irritation of the system is set up which will result in the development of these diseases, thereby causing these conditions. A man comparatively young is in a hospital in one of the Washington cities today injured with a small cut on his knee, but which brought out the disease lurking in his system, and it is doubtful whether his limb can be saved. Another man with a small injury to his finger set up conditions that may result in the loss of his arm. I could give you a number of different conditions and cases that come under my observation showing the effects of disease upon these injured workmen.

Now the point that I am coming to is this—these conditions have to be met and paid for under the compensation law. So far the laws have not distinguished between classes of workmen, but have taken the workman as they found him and paid for the result of injury such as it may be.

I hold that the operation of the workmen's compensation

laws will force this question upon the contributors to the fund and also the taxpayers generally from an economic side, and that is usually the most forceful factor in permanent reforms. It is going to be shown the employer and the taxpayers generally that it is not good business to employ workmen who are alcoholic or immoral to the extent of being diseased. I feel that this is going to be one of the most potent factors in elevating the moral side of the class of workman I have been alluding to. It seems to me that this phase of the question should also interest our educational and religious bodies, and will force its attention upon the public. The employers tell us that they cannot carry on certain lines of work which require large numbers of common laborers to be kept together in camps and outlying districts without the use of the Southern European or Oriental labor. Assuming this to be true I think that it will force this condition so forcibly upon the attention of every one interested that more favorable moral conditions will prevail in the cities to which these men go to spend their money and also in the camps in which they congregate in such large numbers.

Therefore I think that workmen's compensation legislation will prove so valuable an asset in the development along moral lines to every institution and every body of men and women who are interested in such a development of our society that my purpose will be apparent in bringing this to your attention—to have you consider it as an element in the moral uplift of the community and not only give it its proper place, but also give us in the administration of this law your active moral support and interest.

---

**The Christian Reconstruction Of Modern Life:** Charles Henry Dickinson: The Macmillan Co.,, New York: pp. 327 ($1.50). Among the books devoted to the large and urgent theme contained in this title this stands easily amongst the first,—for its clarity of insight, its spiritual sincerity and passion and its brilliant literary quality. With comprehensiveness and sympathy, yet with searching discrimination, the author tests our civilization in the light of pure Christianity and points out how essentially Hellenistic and pagan it is at many points, yet how penetrated and possessed by the spirit of Christ. In some respects reminding one of Figgis' "Civilization at the Cross Roads," the book presents a far more acute and discerning study of the incongruous elements that make up modern society. If the author's antitheses are too sharply drawn, his synthesis atones for it. Christo-centric to the core, it makes clear as few books, have hitherto done, how absolutely essential and sufficient is Jesus Christ (somewhat inconsistently interpreted as the historical Christ alone) to the higher needs of the modern world. He and He alone can reconstruct modern life so as to fulfill its true end.

Incisive, flashing, aphoristic, almost Emersonian in style, arresting and convincing in thought, human and democratic in spirit, the book is nevertheless almost too condensed and dazzling to be readable. It is, in fact, one of those books in which the reader does not feel that he has hold of the writer's hand and is being led by him, but is rather being convinced by dazzling flashlights of truths that sometimes confuse him by their very brilliance and power of impression. Yet those who want the most refined gold of the modern interpretation of Christianity should not overlook this volume.

JOHN WRIGHT BUCKHAM.

## NOTES CONCERNING NEW BOOKS.

**"A Bedouin Lover. By William Allen Knight.** A graphic narration of an experience under the shadows of the sphinx and the pyramids in Egypt, through which runs the thread of an Arabic love romance! In the illustrations and in the words of the story we glimpse the atmosphere and life of the Orient. **(Pilgrim Press, Boston, 50 cents net.)**

**"Abram's Freedom." By Edna Turpin.** A charming and touching story of negro life in the early 60's of the last century. It shows the brighter side of life in those slave days and how master and slave were often in affectionate sympathy and nearness. This may be had in the beautiful evelope series of the Pilgrim Press, Boston, at 25 cents net.

**"The Treasure Mountain." By Edwin L. Sabin.** A fine book for boys who love adventure. It gives glimpses of Rocky Mountain mining life and methods and narrates the jolly good times some boys and girls had in those wild moutain regions as amateur prospectors. **(Thomas Y. Crowell Company, New York, $1.50.)**

**"The Pilgrims' First Christmas." By Josephine Pittman Scribner.** On the 30 pages of this little book is the story of the first Christmas day on the New Engrland shores. We are told that they counted on those bleak shores their tale of gifts and found that they were good. But they reveled in things of the soul rather than the body. The Pilgrim Press of Boston sends forth this little volume in attractive Christmas colors. Fifty cents net.

**"The House on the Ground." By Ella Matthews Bangs.** A story for girls. And a good one, too. Interesting from cover to cover, and informing as to some of the beauties of the world about us. Wholesome lessons abound, but do not obtrude themselves. They drop silently into the mind of the reader absorbed in the story and will bear fruit long after the story has been forgotten. **(Pilgrim Press, Boston, $1.00 net.)**

**"Is It Lawful?" By Arthur H. DeLong.** An historical novel which depicts in a vivid manner events in Judea in the early years of the Christian Era. One gets herein quite an adequate picture of the life of the Essenes. John the Baptist and Mary of Magdala are characters around which many pages of the book center. Jewish and Roman life as it was in those valleys and on those hills in those early days is graphically pictured in this interesting romance. **(Eaton & Mains, New York, $1.25 net.)**

**"The Practice of Salvation." By Patterson DuBois.** This book, which bears also the sub-title "Trailing a Word to a World Ideal," interprets salvation in the terms of the new psychology. The author says in the introduction: "If some implications are not according to traditional prescription they do not thereby vitiate the basal proposition that salvation is finally a spiritual economic process and a practice covering in purport all that makes for the temporal and eternal well-being—or health." See in this connection the editorial in The Pacific this week on "What Is Salvation?" **(F. H. Revell Co., New York, $1.00 net.)**

**"A Muslim Sir Galahad." By Henry Otis Dwight.** The narration of a quest for a satisfying religion. A book of dramatic interest throughout. It pictures vividly present day experiences in Turkey, showing what many have to

endure who like this Sir Galahad go out in search of a more satisfying guide than they find in Islam. This is one of the most fascinating of missionary stories, and holds the attention of the reader like some thrilling romance. Dr. Dwight, the author, has been in missionary work in Turkey many years, and his book is a valuable contribution to mission literature. **(Fleming H. Revell Co., New York; $1.00 net.)**

**"How I spent My Million." By J. Edgar Park.** This is called "A Christmas Story." But it is of great suggestiveness in general. A man inherits a million dollars. With the aid of two friends, a mother and a daughter, he parts with it in a few days by making a happy Christmas time for some hundreds or thousands of persons who never before were so gladdened. That Christmas night as the young man and the young woman looked out together from the room in which they were sitting, and saw millions of stars shining down upon the happy world and the people whose lives they had brightened the young lady said: "Well, you have spent your million." "Oh, yes," said he, "there are millions of better things in the world,"—taking one. **(Pilgrim Press, Boston, 75 cents net.)**

**"Reaching Up and Out." By Amos R. Wells.** An inspiring little volume of 61 pages, bearing the sub-title, "The Highest for the Farthest." The thought of the author is that nothing less than the highest is good enough for any man, made in the image of the Highest, and the aim of the book is to lead all to reach out every day to something higher. Arthur Clough is quoted:

"Go with the sun and stars, and yet evermore in thy spirit
Say to thyself, It is good; yet there is better than it.
This that I see is not all, and this that I do but little:
Nevertheless it is good, though there is better than it is."

It is to far heights that this book leads: "As the ultimate sin is selfishness, so the ultimate virtue is self-giving." "The law of all progress is that sharing shall follow gaining. As was said to Abraham, so was said to us, 'I will bless thee and thou shalt be a blessing.'" There is great moral stimulation in this little volume. **(Thomas Y. Crowell Company, New York, 50 cents net.)**

---

## THE MOST IMPORTANT YEAR OF THE CENTURY

"The period through which we are living, in its display of scientific accomplishment and clashing social forces is the most broadly significant and humanly spectacular in the forty-three years of the existence of The Century Magazine," says an editorial in The Century.

It is the avowed ambition of the magazine, say its publishers, to be as nearly as possible representative of the times in which we live. Believing that fiction is virtually the only effective means of approaching the minds of millions of intelligent persons, The Century will devote about half of each issue during the coming year to fiction. In a magazine of the size of The Century, this amount of space given to fiction leaves a great many pages which as usual will be devoted to art and poetry and to such papers as those on immigration by Professor Edward A. Ross of the University of Wisconsin, by W. Morgan Shuster, author of "The Strangling of Persia," on subjects of international international interest; for example, "Have We a Foreign Policy?" and "Shall the Filipinos have a Fourth of July?"

Characteristic of the "New Spirit of the Century" are the genuinely important papers: Theodore Roosevelt on "The Progressive"; Edna Kenton on "The Militant Women—and Women" which gives the case for the feminists, and "The Modern Quest for a Religion," a serious and reverent study by Winston Churchill, author of "The Inside of the Cup," which will be a feature of the December Century.

In the February Century will begin a prophetic trilogy by H. G. Wells, in which this modern prophet sees a possible and logical future that stirs the imagination. The February number will be a "Short Story Number," and will contain a special group of stories by authors who are either celebrated already or likely to become so.

Always a leader in the art field, The Century will continue to make a number of interesting experiments in various reproductive processes. With its corps of artist-engravers and its elaborate art department, The Century is able to get effects in full color and in "Century color-tone" that are impossible in less carefully printed and designed magazine.

In its comic department, "In Lighter Vein," The Century continues to prove that the best illustrators and the best writers are glad occasionally to turn to the lighter treatment of current topics.

---

## ST. NICHOLAS FEATURES.

All children, and most grown-ups for that matter, hate to go to a book store and ask questions about books unless they are ready to buy them, however desirous they may be for information. This accounts for the large correspondence that has been created by The Book Man department in St. Nicholas Magazine. The Book Man is a genial person who discourses with children about books through direct correspondence. He has some difficult questions put up to him from time to time; for instance, he was recently asked by an inquiring child, why Bert Harte made fun of a number of great books in his famous "Condensed Novels."

Rudyard Kipling is conceded to be one of the greatest experts alive in titles for his stories and books. His Jungle Books, which originally appeared in St. Nicholas Magazine, contain many unforgettable titles. Another less distinguished, but widely read contributor to St. Nicholas, is Miss Ariadne Gilbert, author of a series of biographical sketches. Her paper on Lincoln is called, "The Matterhorn of Men"; on Washington Irving "The Sunny Master of Sunnyside'; on David Livingstone "The Torch Bearer of the Dark Continent."

---

## WOMEN TEST A PRISON.

Miss Madeleine Zabriskie Doty, lawyer and member of the State Commission on Prison Reform, and Miss Elizabeth C. Watson, formerly investigator for the State Factory Commission, have come out of the woman's prison at Auburn, after spending nearly a week as convicts says the New York Post. Only Warden C. F. Rattigan and the matron, Nettie Leonard, knew of their identity. Their experience was similar to that of Thomas Mott Osborne, chairman of the Commission on Prison Reform, who spent some time in the men's prison several weeks ago.

They said that women were more harshly treated than male offenders, and they cited in an interview many conditions to sustain this view. Women enjoy few of the privileges men do, they said. They will make numerous recommendations. They highly recommend the State Superintendent of Prison, John B. Riley.

"Mr. Riley was deeply interested in our plan, and he cooperated with us msot commendably," said Miss Doty. "He was anxious to get at the facts of the situation as it prevails under the system among women prisoners."

The two women entered the prison on Monday prior to Election Day to stay a week, but they could not stand the rigid treatment, and quit on Friday. Since then they have been investigating female delinquency as civilians.

"What sensible reason can any one advance for prohibiting women convicts from making children's clothing, shirts for their husbands, or other work to aid the homes they have left when they have many hours of leisure in their cells that would pass more rapidly if they were thus occupied?" asked Miss Doty. She continued.

We entered the prison on Monday night before election. I was immediately conducted to a bathroom and obliged to strip even my hairpins being taken from me. I made an attempt to wash myself, but was told to keep my hands off. A colored inmate then scrubbed me, my head as well as my body, all in the same tub. The washcloth was a piece of an old shirt; the soap was kitchen soap. Then a bottle of kerosene oil was produced and poured upon my hair and rubbed in. I was then given a prison nightgown and conducted to a cell barefooted and locked in. My hair was not dry and was full of kerosene oil. It got on my pillow and on my hands and face, but I had to endure it. It was impossible to dry the hair because one small towel, 16 by 34 inches, was the week's allowance.

While waiting to be Bertilloned, I smiled at the girl sitting next to me, and the matron threatened to punish me, as she said she had two other girls, and that if she wanted she could punish me right now for having talked to the girl in the next cell the day before, when, as a matter of fact, I had not spoken. If any one passed, I was obliged to rise and face the wall. All prisoners are required to do this whenever any one, man or woman, passes.

Breakfast was eaten in an alcove off the main corridor. We were not allowed to speak, to turn our heads, or to smile. The object was to get the food down as quickly as possible. After breakfast we marched to the shops, where we sat for ten minutes doing nothing. Then we put on capes and marched for exercise around the oval in the yard for half an hour. The same deadly silence prevailed. On returning to the shops we were put to work hemming blankets and making mattresses. Little work was done, because nobody took any interest.

I thought when I entered the prison that I should hear vile language, but during my five days I heard only one profane word. The inmates were surreptitiously friendly, whispering:

"All right, kid, don't worry."

One woman who was next to me inquired about my record. I told her that I was a forger and was in for one year. Then she asked me if I was married or single, and I said I was single. Then she asked me if I wrote to my mother, and I said yes, whereupon she said: "All right kid." After that she was as considerate as any human being could be. Her attitude was one of respect.

The women convicts are cut off from every form of self-expression. The human being is literally bottled up until it seems as if one would burst. A big, jolly negro girl in the punishment cell, from Saturday was there because she had "sassed" one of the matrons, and I am sure that the reason that she did so was simply because she could no longer stand this complete and absolute suppression.

I wish to make plain that the treatment the matrons give the prisoners is due to the system. While some matrons have become completely hard and impossible, there are others who are kind and friendly and under a different system would do everything they could to help the convicts.

# Among the Churches.

**Berkeley, First Church.**—The annual meeting and church dinner Wednesday evening of last week was well attended. The report of the treasurer showed receipts for current expenses for the year to the amount of $8,219.64 and expenditures amounting to $8,098.04. For benevolences there was received $2,611. The membership Nov. 1st, 1913, was 657. During the year 77 persons were received to membership; but the net gain was 55. The Rev. Dr. Brooks was asked to act as pastor till next June.

**San Francisco, Green Street.**—An Italian Church of 22 members was organized Tuesday evening of last week. Because of the weather some were kept away who had expected to unite. The list for charter members will be kept open for a week or two, and it is thought that the number will be increased to forty or fifty. The Rev. Dr. Aked of the First Congregational Church and President Landon of the Presbyterian Theological Seminary spoke in English and their words were translated into Italian by Mr. Walker, the pastor. The significance of the Church and its ordinances were presented thus in an admirable manner, and they who entered into fellowship must have done so understandingly. The sacrament of the Lord's Supper was administered then, and an impressive and worshipful service brought to a close. Members of various churches about the bay were in attendance.

## NOTES AND PERSONALS.

At the annual meeting of the California Ministers' Relief Society the following named persons were elected directors: Walter Frear, W. C. Pond, S. C. Patterson, C. L. Mears and I. H. Morse.

Next Monday the address at the meeting of the Congregational ministers of San Francisco and vicinity will be by the Rev. Geo. H. DeKay—on the Temperance Situation in California, with special reference to the movement to institute a campaign to make the state dry in 1914.

The Rev. C. Telford Erickson, a representative of the American Board in Albania, has been speaking in the churches hereabouts concerning the work in that land and making a profound impression. The work in Albania presents so fine an opportunity to introduce a powerful entering wedge against Mohammedanism that the American Board through Mr. Erickson makes this special appeal to the churches for $100,000. The Albanians, free now from

the dominance of Turkey, desire a Protestant Christianity, and no such opportunity has yet presented itself in the mission work in that part of the far East. To meet it means the saving of a nation, the building into it of Christian, Protestant institutions, and the onward sweep of Mohammedanism stayed as never before. It is a great and most worthy cause. Mr. Erickson has it on his heart; he has labored in that country for several years. His was the most impressive address at the National Council—they who heard it feeling back of it the impelling force of a great need which only the gospel as it is in Christ could meet. Free Albania calls today and calls loudly, "Come over and help us."

## IN MEMORY OF REV. H. E. BANHAM.

**By Henry Ainsworth.**

The Rev. Henry Ernest Banham,a well-known and highly esteemed Congregational minister, departed this life on Sunday evening, November 2nd, 1913, at the Katharine Sanitarium, Santa Rosa. He was in the prime of life and until a few months before his death, seemed strong and rugged and likely to live many years; but a subtle disease undermined his strength, and in spite of good medical skill and nursing, he grew weaker and weaker, until the hour of his release came.

Mr. Banham was born in Norfolk County, England, on June 5, 1856. As a youth he had a most careful religious training, and the supremacy of character and the Christian life was ever set before him. At an early age he entered upon a business career, and carried into it a mind responsive only to the best things.

In 1886 he came to America and for four years was engaged in Y. M. C. A. work in Kansas. In 1890 he came to California, and became Secretary of the Y. M. C. A. in Stockton, serving with marked fidelity, when the work was difficult and the compensation poor. About this time he felt the call of the spirit to take up the work of the ministry. He was ordained in the Congregational Church, Stockton, and supplied there for nine months, while his friend the pastor, Rev. R. H. Sink, was traveling in the Holy Land. Then he was pastor at Sierraville, Fresno, Cloverdale. Weimea, (Hawaiian Islands), Highland (Southern California), Martinez and Eureka.

As a pastor he was most diligent, a man among men, sociable and even jovial at times, but always courteous and gentlemanly. He never forgot the dignity of his calling. His sermons were prepared with the greatest care, and reflected his ability, his mind and his character. In his theology he was conservative, and during his last illness this fact brought him the greatest comfort, and almost daily he would speak of the old truths and the old foundations. On Sunday morning, July 20th, in the Cloverdale Church, he preached what proved to be his last sermon, from the text, "This is afaithfulsaying." (1 Timothy 1:15.) From the beginning to the end it was a strong plea for the evangelical faith of our fathers. He was chosen to be the Conference preacher for 1913, and if he had lived and been able, he would have preached this same sermon to his brethren at their annual gathering. And Mr. Banham did not neglect civic affairs. He fought strenuously and fearlessly for temperance and civic righteousness. A friend says: "He was every inch a man, and a citizen of whom this nation might well feel proud. In him was embodied life's noblest ideals. He was a noble man, a Christian gentleman, refined and scholarly, enthusiastic for the church, and jealous for her interest."

Mr. Banham's first wife died in Stockton in 1891. In 1893 he married Miss Bugbee, a native of Stockton, who survives to mourn his loss. Two daughters and a son also living, issue of the first marriage, Mrs. Mabel Schultze, Miss Ethel Banham, and Mr. Arthur Banham, all residing at Makaweli, Hawaiian Islands. There are also relatives in England.

The funeral service was held in the Stockton Congregational Church, conducted by the pastor, the Rev. R. H. Sink, a close friend of the deceased, assisted by the Rev. J. W. Lundy, a Presbyterian minister, and also a friend, and the interment was in Rural Cemetery, Stockton. On Sunday, Novmber 9, a memorial service was held in Eureka, and many loving tributes were paid to the worth of Henry Ernest Banham.

## NEWLY ELECTED OFFICERS OF MOUNT HERMON FEDERATE SCHOOL OF MISSIONS.

The executive committee of the Mount Hermon Federate School of Missions met on Friday afternoon, November 14, in the Y. M. C. A. Building, Oakland, and elected the following officers for the coming year: Chairman, Mrs. R. E. Beach, Oakland; 1st vice-chairman, Mrs. N. E. Galloway, Healdsburg; 2nd vice-chairman, Mrs. H. B. Pinney, San Francisco; 3rd vice-chairman, Mrs. C. A. Westenberg, Berkeley; 4th vice-chairman, Miss Laura N. Richards, Saratoga; treasurer, Mrs. W. B. Hibbett, San Francisco; recording secretary, Mrs. J. H. C. Rohlfs, Berkeley; corresponding secretary, Mrs. H. A. Johnson, Berkeley; financial secretary, Mrs. H. M. Leech, Oakland; Literature secretary, Mrs. E. R. Wagner, San Jose; Press secretary, Miss Mary E. Bamford, Oakland. We look hopefully forward to a prosperous year for the Federate School of Missions.

MARY E. BAMFORD.

## OREGON LETTER.

**By George H. Himes.**

The sixty-fifth State Conference of the Congregational Churches and Ministers was held with the First Congregational Church, Salem, last week, beginning at two o'clock Nov. 11th and closing at ten p .m. on the 13th. This meeting was an unusually good one, and the attendance was greater than it has been for several years. Forty out of the fifty-nine Congregational churches in the State were represented by either minister or delegates.

The general theme of the Conference was "The Church and the Kingdom," and after the transaction of a number of items of business, among others the election of Rev. E. S. Bollinger, of Highland Church, Portland, as Scribe, and Rev. William H. Meyer, of the St. Helens Church, Assistant Scribe, Rev. Luther R. Dyott, of the First Church, Portland, addressed the Conference, his topic being "Thy Kingdom Come." He said the sermon on the Mount was the heart of the Gospel, the Lord's Prayer the heart of the Sermon on the Mount and "Thy Kingdom Come" the heart of the Lord's Prayer.

Hitherto it has not been the custom of the programme committee to give place to an important address so early in the Conference as it was this time; but all who heard the address were greatly pleased with the innovation, and it most likely will be the regular order hereafter.

The Sacrament of the Holy Communion was observed at the close of Dr. Dyott's address.

In the evening the Moderator, Rev. John J. Staub, D. D. of the Sunnyside Church, Portland, elected last year, gave the annual address, and his subject was "The Ministry as the Key to the Great Problem of the Kingdom's Work." He declared, among other things, that Oregon churches had been very delinquent from an evangelistic standpoint. There is today an intense desire for spiritual cerities. Lead the massestothe Lord of Life and you will have them with you. The church is somewhat to blame for the religious husters and quacks who advertise their wares on the streets. Emphasize the lordship of Christ if you would supply the need of the people. He said he would never give his vote to ordain a candidate for the ministry who did not recognize the lordship of Christ.

Then followed the annual sermon by Rev. J. M. Lowden, D. D., of the Hassalo Street Church, Portland, whose subject was "Caesar and God." "Our promised land," said the speaker, "is in the fight for righteousness, and the chief glory of Congregationalism is in the extension of the Kingdom."

The devotional hour of the second day was conducted by the Moderator, and the address was given by Rev. John Foster, of the Hoodview and Sherwood churches. His topic was "The Complement of the Church."

During the business session which followed, the Standing Committee on Temperance reported through its chairman, Rev J. R. Knodell. The chief recommendation was that an effort be made to secure the repeal of the "Home Rule" law in 1914, and not make an effort to secure State-wide Prohibition until 1916. There is a division among the temperance forces, unfortunately, on this proposition. The W. C. T. U., Good Templars and the straighout Prohibitionists are substantially agreed that a vigorous effort should be made in 1914 to repeal the "Home Rule" law and secure State-wide prohibition. The leaders and supporters of the Anti-Saloon League movement, as a result of previous experience, believe that to attempt to carry both measures the same year will result in failure of one or the other; that State-wide prohibition, if it should carry in 1914, cannot be made effective unless the "Home Rule" law is repealed; that to repeal that law, which was secured by misrepresentation in 1910, thus getting many temperance votes, next year, would so clarify the condition as to almost make it a certainty that State-wide prohibition would carry in 1916.

Rev. John Peterson, who is doing excellent work among Scandinavians, made a strong plea for additional support; there are thousands of his countrymen who do not affiliate in any way with the twenty-two subdivisions of the Lutheran Church, or any of the other churches, among whom a good work could be done in connection with the Congregational type of a church. Rev. Mr. Lundell, a Russian minister, spoke of the necessity for Christian work among the Finnish people, large numbers of whom may be found in coast-wise towns.

The report of Rev. Daniel Staver, Conference Registrar, indicated encouraging growth in membership, improvement in church properties, increasing interest in missionary work, and substantial endorsement of the plans made by the Committee on Apportionment.

The noon hour was most delightfully spent by the Conference, aggregating more than one hundred and twenty persons, in making a trip by street cars, autos and on foot to a rural church edifice built upon a five-acre tract of fertile land situated fully three miles northeast of the center of Salem. Rev. P. S. Knight, who began his ministry in 1865, and who has been doing efficient work in rural districts for the last ten years secured this tract of land and built this church during the past year entirely on his own account. A short time ago a Sunday School of fifty-six members was organized, followed by the organization of a Y. P. S. C. E. of fifty-three members. The neighbors who are served by this enterprise gave the visitors a cordial welcome in deed as well as by word of mouth, as the entire number were provided with an excellent dinner although the size of the dining room would not accommodate more than thirty at a time. This movement by Mr. Knight indicates one solution of the rural church problem, as there is acreage enough for a person to keep a horse and a cow, and have ample garden space besides.

The afternoon session was held in the Central Congregational Church. Under the general head of "Women in the Kingdom," Mrs. William Fleming presented a paper upon the subject of "Women for Women, or Women for the Kingdom," and Mrs. Robert McMurphey, of Eugene, gave a paper on "Wasteful Methods in Women's work."

"Religious Education and the Kingdom" was the general topic under which four important addresses were made as follows: "The Sunday School as an Agent of the Kingdom," by Rev. Frank W. Gorman, of Portland; "How to Make the Young People a Force," by Rev. James Elvin; The Dalles; "The College Student and the Kingdom," by Mr. Charles E. McGinnis, a lawyer of Eugene; "Missionary Education and the Kingdom," by Rev. Geo. W. Hinman. The practical suggestions made by these gentlemen out of their own personal experiences covering a wide range, were exceedingly helpful.

At the close of the afternoon session a delightful social hour was spent, the conference being called from labor to refreshment, during which an elegant supper was served by the ladies of the Central Church.

The evening session was a remarkable one, not only on account of the excellent address—first on "The Coming Kingdom," President C. J. Bushnell, of Pacific University, Forest Grove, and second, by Prof. Henke, of the Chair of Philosophy in Willamette University, Salem, whose subject was the "Socialization of Christianity" but also on account of the large attendance and the strict attention given to the admirable presentation of the themes mentioned.

Between the addresses Rev. Frank W. Gorman, of Atkinson Memorial Church, Portland, gave two tenor solos most impressively; and was repeatedly encored.

In connection with the devotional services in the morning of the third day, Rev. Frank Dyer, pastor of the First Congregational Church of Tacoma, Washington, gave a most impressive address on "The Church the Mother of Human Souls."

The election of officers for the ensuing year resulted as follows: Moderator, Mr. Charles E. McGinnis, an attorney at law, from Eugene; Assistant Moderator, Rev. F. C. Butler of Hubbard; Registrar, Rev. Daniel Staver, Forest Grove for three years; Conference preacher, Rev. Wm. C. Kantner Portland; Alternate, Rev. P. E. Schrock, Salem.

Forest Grove was selected as the place to hold the Conference in 1914.

The Conference endorsed the action of the National

Council at Kansas City favoring nation-wide prohibition.

The time allotted to the reports of delegates to the National Council was an hour of supreme interest as the action of that body was graphically recounted by Rev. Geo. E. Paddock, Superintendent Home Missions in Oregon. This Council has certainly been an epoch making body, and by its advisory action the Congregationalists of the United States from this time forward will be looked upon as a more important factor in the religious work of this country than ever before.

The afternoon session was given up to the consideration of the general topic of "The Church and Social Service." Rev. Edward A. Harris spoke on "The Church and Social Movements," and Rev. D. V. Poling had a paper on "The Church and the Amusement Problem," in which he plead strongly for the right supervision of amusements for the young people. Much discussion followed.

Rev. F. C. Butler presented a paper on "The Rural Church and Social Service," and made a strong plea for the rural church and its great opportunity in the life of today.

"The National Societies and the Kingdom," were represented as follows:

(a) "Congregationalism in Oregon," by Rev. George E. Paddock; (b) "Our Sunday Schools in Oregon," by Rev. H. N. Smith: (c) "The Church Building Society," Rev. E. S. Bollinger; (d) Reports from representatives of other national societies.

The closing hours of the Conference were given over to the discussion of "The Layman and the Kingdom," and the addresses were made by Mr. William H. Lewis, of Seattle, former president of the National Brotherhood, and by Rev. Frank Dyer, former Secretary of the same.

Portland, November 16, 1913.

## OREGON LETTER.

**By George H. Himes.**

As Mr. Charles E. McGinniss, who was chosen Moderator of the State Conference of Congregational Churches and Ministers of Oregon at Salem last week, is a newcomer in Oregon, the following brief sketch of his career thus far is submitted:

He was born in Piatt county, Illinois, June 3, 1873. His father was a teacher and farmer, and was born near Urbana, Ohio. His mother was a teacher before her marriage. The family removed from Illinois to Bourbon county, Kansas, in 1886, and Mr. McGinniss graduated from the Kansas State Normal School in the class of 1901. Then he took a law course of three years in the Kansas University, ending in June, 1905, and received the degree of LL.B. He was married to Miss Edith S. Jeffries in St. John, Kansas, in 1901. While a resident of Kansas he taught school eight years. He removed to Pueblo, Colorado, in July, 1908, and was admitted to the bar January 25, 1909. He came to Eugene from Colorado in August of this year for the benefit of his wife's health, and since then her condition has been greatly improved. He united with the Plymouth Congregational Church, Wichita, Kansas, in 1905, and both he and his wife deposited their letters with the Eugene church upon arrival.

While Mr. McGinniss is a stranger to the Congregationalists of Oregon, and consequently was greatly surprised on being chosen Moderator of the State Conference, it will be his aim to become acquainted with the churches and render such service as he can.

Last Thursday was a "red-letter day" in the history of Plymouth Congregational Church, a little ways west of Corvallis, as a new church edifice was begun to take the place of the old building, and will occupy a new site which will be far more accessible to a larger number of people than the old site. Funds have been subscribed to pay for all the material necessary to construct the building and the work will be donated. The basement will be 35x40, with a ten-foot wall. It will contain a kitchen, and be fitted for athletic games as well as social gatherings. It is to be an "every-day" church building—a community church—and will be made as attractive and convenient as funds and labor will permit. Rev. E. T. Sherman, of the Corvallis First Church, and Rev. Howard N. Smith, superintendent of the Congregational Sunday-school and Publishing Society for the State, secured the necessary funds to buy the building material, and the fifty or more farmers in the district will do the work.

A second German Congregational Church was organized in this city this afternoon, followed with a sermon by Dr. Dyott.

Portland, Nov. 23, 1913.

## A PROTEST.

The Congregational Conference of Oregon, in session at Salem, November 11-13, passed the following resolution relative to the National Brotherhood:

"Resolved, That we deplore the action of the Congregational Brotherhood of America in terminating that organization and turning over its work to a commission of nine on Social Service. We believe that the Men's Movement in the churches has only begun and that it needs to be developed and guided to the highest possible success; be it further

"Resolved, That we memorialize the directors of the National Brotherhood to reconsider their action and to find some way of carrying forward the men's movement in some vital way instead of making it an appendage to the Committee on Social Service."

# The Home.

## SPARE NOT.

And if in thy life on earth,
In the chamber or by the hearth,
'Mid the crowded city's tide,
Or high on the lone hillside,
Thou canst cause a thought of peace,
Or an aching thought to cease,
Or a gleam of joy to burst
On a soul in sadness nurst:
Spare not thy hand, my child;
Though the gladdened should never know
The well-spring amid the wild,
Whence the waters of blessing flow.

—George Macdonald.

## UNDER THE SAME UMBRELLA.

A friend went into the city, a short time ago, to do a little shopping. It was raining hard, and, as she trudged up from the station, she held herself closely under her umbrella. Suddenly she heard some one calling, and, looking up, she saw a woman in a sheltered doorway beckoning to her. The woman asked: "May I walk up town under your umbrella? I didn't bring mine, because I didn't

think it would rain, and I must get to the store." My friend hesitated a moment, and then replied, "Certainly." So the two walked together while the woman told her story. She was from a Western village, and she did want to see the city stores before she went back. She didn't know our New England weather; and there seemed to be little sign of rain when she started from where she was staying in the suburbs, and very grateful she was for this help.

A simple commonplace incident this seems; but my friend's mother was indignant beyond measure that her daughter should have been so foolish. "She might have robbed you or drugged you. Don't you ever, I beg, do anything like that again." Yet her daughter is not a young girl, but fully forty years of age. This point of view struck me as very strange, so I proceeded to ask casually those whom I met what they would have done, and not one felt she could have granted the woman's request. Soon after, I happened to be thrown with a group of eight middleaged women, all prominent memebrs of the church, and I proposed my question. Without execption they condemned my friend's action. They would never have let the woman walk with them. No one could tell what kind of scoundrel she might be. It wasn't at all safe to do such a thing in the city.

I have pondered over this unanimous opinion among the best women I know. Does it mean we women are afraid to do a simple kindness to a stranger? Has city life reduced us to that? As I thought of it, I had to admit that I had rarely seen in the city any person offering a stranger a helping hand, or sharing with her any convenience or comfort, but it was probably my own fault, because I had usually been so busy or so hurried that I had neither thought of opportunities to help, nor kept my eyes open to see others helping.

I spend most of my summers in the country, where every human being is of interest, and where each is almost, if not quite, as ready to help a stranger as to lend a hand to his neighbor. Was it the mere numbers of the city that dulled our sense of the reality of each human being, and made us absorbed only in our own wants? I decided I would make an experiment to find out what I myself thought and what I individually could do. I would as I had occasion attend to my business in the city with open eyes and a willing hand; I would thrust myself upon no one, but I would be ready as any need came in my way. At least I would try to keep the country point of view about my neighbor; and my neighbor should be any one I met.

The first day of my experiment I found, to my surprise, that that simple incident of the woman and the umbrella, with the thought it had engendered, had somehow removed the scales from my eyes, and that now I saw the city in a new light, and the people of its shops and streets as if I had never seen them before. As I went about the better parts of the city, in and out of the best business houses, I saw that no one ever wanted help in any way, or it seemed ever at all craved comradeship. They were alert, attentive to the thing they were doing, self-confident, but they appeared not wholly human, for they seemed to have left half of themselves at home. They had brought mind, and all the getting faculties, yet they had neglected to bring sympathy and feeling and brotherly kindness. I had no doubt each one possessed a warm circle of friends, and was deeply interested in every member of the group. However that might be, it certainly seemed that for human beings at large—as human beings with hopes and needs like unto themselves—they had no care and no thought. I had never before been awake to the fact that a crowd of well-dressed, well-mannered, and on the whole well-educated city people could look so soulless, so cold and unfeeling.

**The Country Way In The City.**

It was soon evident that in the places where I had been in the habit of shopping I couldn't keep my country attitude. I did try once or twice, only to fail absolutely; perhaps I lacked courage or hadn't yet learned the right kind of tact. I asked a man directions, just by way of seeing what the result would be, and he answered me so shortly that I felt rebuked for intruding on the concentration of his mind. I saw a lovely lady buying lovelier lace, and I longed to ask her what kind it was, where it was made, and what she meant to do with that frail filmy thing of beauty. In the country I should have stopped to talk with any man about the fine points of his horse, and freely have asked any question I wished. My fancy made a picture of my asking this same fine lady about her lace, of her responding kindly, of others gathering about to hear her story; in fact of a bit of gracious romance for the tired clerk, for myself and for all others near. My dream made me bold, but it quickly faded, for as I drew near—just as I should have done in the country—she looked at me as if I were an inquisitive piece of the scum of the earth, and I hastened away, for a moment ashamed that I had ever thought of asking a question.

**In The Kindlier Basement.**

Then I went down into the lowest basement, where the bargains and the poor are. Here I found things different. The first thing I saw was the pleading eyes of the woman who couldn't decide whether to buy the plain gingham dress or the flimsy lawn for the hungry little girl at her side. I gave the child a banana from my bag, which she ate greedly, while the mother and I discussed the two dresses and decided on the gingham. Then an old lady told me which fruit jars were best to use and how to use them; and the clerk, who was giong to get married soon, learned the lesson too. I sat down to rest and discussed soda fountains with the woman next me. Her husband worked at one, and she knew much of how they were manipulated, which I didn't know. The air we breathed was not so good down here as upstairs, but the atmosphere of human friendliness was much better, and shopping was much more interesting. Indeed, I, who always hated shopping, looked back upon the afternoon as very entertaining. Down here it was almost like the country.

There were other days of experimenting, in other stores and on other streets, always with practically the same results. The rich, the cultured, the people in the best pews rarely have wants they are willing to reveal to just other human beings; and very rarely, except in case of accident or great suffering, have they anything to give to people who are bound to them by no other ties than that of being merely fellow creatures. I suppose the only difference between upstairs and downstairs is that fashion and convention have so long been allowed to dictate upstairs where the best-bred ladies frequent. They certainly give one with open eyes the impression that their hearts have, in fact, well nigh turned to stone, except for the litle corner of warm flesh left for their friends

This is what, I concluded, the city does to every one who

lets its hurry and greed and getting rule and dictate. It is, of course, most unwise and very dangerous for a young girl in the city to talk with strangers or to offer kindness to one she does not know, but may not we older women get rid of the iciness of convention and carry some of the country atmosphere of human friendliness with us into the city streets and shops? May we not foster at least enough of it to make us glad and unafraid to share an umbrella, or to ask or answer a friendly question in a generous and unsuspecting manner? and even so much of the country will make the city less unhumanly cold and forbidding.—Laura E. Lockwood Associate Professor English in Wellesley College.

# For The Children.

### LOST OPPORTUNITY.

"Mamma," said Richie, running into the kitchen where his mother was busy making pies, "Billy Harlan and Ned Andrews are out in the yard. They want me to go fishing. Can I go?"

"Have you studied your lessons for Monday and put away the boards and tools that you had on the lawn? If you have, I have no objection," was the answer.

"No, mamma, but I'll put them away when I come back. This evening I'll study my lessons."

"When boys go pleasuring, it is uncertain when they'll return, especially when they do not start until afternoon; and it would be too late when you come home to put the garden tools away. As for studying your lessons in the evening, that would be out of the question, with the children playing in the room; besides, you would be too tired to give your attention to your books."

"Oh, pshaw," Richie exclaimed, with a frown, "I think it's a real shame if I have to stay at home on Saturday afternoon, just because I did not put those old boards away, and the shovel, and rake, and get my lessons for Monday."

"You had the whole morning before you," Mrs. Williams said, "and if you saw fit to waste your time in play, you have no one to reflect on but yourself. And, as for the things that you were playing with, you should have put them in their proper place when you were through with them. A week ago you moved some boxes and a trunk into the middle of the garret room, and Bridget had to put them back. She has work enough of her own to do without you making more."

"I know mamma, I intended putting the boxes and trunk where I got them, but forget it."

"I have no doubt, my son, that your intention was right, but to what purpose are good intentions if one does not carry them out?"

Richie's face flushed. He knew that what his mother said was true, and without a word he went out to tell the boys they would have to go without him.

As they went whistling down the street, Richie set about bringing "order out of chaos," and later on sat down to his studies. After dinner was served he went into the library, where his grandmother was knitting by one of the windows. She had heard the conversation between the boy and his mother, and knew that he was feeling disappointed and miserable. In her heart she pitied the little fellow; at the same time she thought it a favorable time to impress upon his mind the evil of his shortcoming.

"Richie, dear," she said, "if you are at lesiure, come here and sit down on this stool beside me, and I will tell you a story."

"Is it a true story, grandmother?" the boy asked, dropping quietly into the place designated.

"Yes, dear, it really happened, and not so far from here, either."

"The name of the story is, 'A Lost Opportunity.' Do you remember when we were out driving a few days ago that we passed a forlorn old farm-house?"

"Where an old man was busy in the garden, and I pointed him out to you, and asked you what he was doing? If he was weeding? You told me he was hoeing potatoes."

"That was the place, and the man's name is Andy Boswell. Now, Andy isn't so old as he gets the credit of being. He's broken down with work. He lived in the country all his life and worked hard. I knew him when he was straight and tall, and he was quite a good-looking young man.

"When his father died, he left Andy a farm and some money besides. Some years before the death of the elder Boswell, the old man loaned one of his friends three hundred dollars. When Andy came into his inheritance the man to whom the elder Boswell gave the money, in order to pay his debt, offered Andy a strip of land in the suburbs of a growing town. Andy was advised to take it, but he was planting corn at the time, and wanted to finish the field before he gave the man his answer. In consequence of the delay, the man who owned the ground had an opportunity to sell it at an advanced price, and it was not many years before the same ground was sold to the railroad company as a siding and brought a fortune to the man who owned it.

"So Andy missed his opportunity to make on it, and opportunity is worth nothing unless along with it is the will to improve it.

"Through mismanagement, Andy fell into debt, and before long lost his money and farm. He does not own a foot of land now, and lives from hand to mouth, working harder and harder each year because he is older and less able to endure the hardships attendant on manual labor."

"To think of his losing so much just because he wanted to finish the corn!"

"Yes, dear," grandma said, "Andy's besetting sin was procrastination, and it grew on him until he did not realize what it cost him. It would not have been so hard for him to conquer the habit when he was young, but he failed to do so; and you see the consequence."

Richie looked thoughtful, then said: "I guess it's better, when one has anything to do, to do it at the time, and not keep putting it off. I'm going to break myself of the habit of procrastination before I get like old Andy."—Religious Telescope.

### THE THREE HAPPY PUMPKINS.

The three pumpkins grew on three neighboring vines, and from the day they came into the world blowing their golden blossom trumpets each of them fairly beamed with happiness and self-satisfaction.

They liked the rich soil into which their roots ran deep; they liked the sun and the rain; they liked the hoeing and tending the farmer gave them; and they grew and grew.

While the first was yet green, Dick came along with his jackknife and scratched two words on the rind: "Dozyville Fair."

"Oh," thought the pumpkin, "what a great end I am born for!"

Neither sun nor wind nor rain could remove those magic words. They grew as the pumpkins grew, and finally they stood out in rough gray-green lines on a broad yellow background for the pumpkin had grown as big and round and golden as the harvest moon that shone down upon him at night.

To the Dozyville Fair went the pumpkin. He hobnobbed with monstrous beets, curly-leaved cabbages, pink celery, giant corn, and a wonderful rutabaga pig with wooden legs and black shoe-button eyes.

Finally a blue first-prize card was pinned to the fortunate pumpkin's back and everybody that came along stopped and looked and wondered, and said: "My, what a big, fine pumpkin!"

And so the first pumpkin was very, very happy, because he thought the very best thing a pumpkin could be was a premium pumpkin!

The second pupmkin grew even bigger than the first, but he was not round and golden like the harvest moon. In fact, he was rather longish and greenish.

It was a twilight that Teddy stole into the field, and with his sharp jackknife and practiced hand gave him eyes and a nose and a mouth that seemed about to burst into a tremendous shout. His seeds were neatly scooped out through a hole in his back, and a candle set to light up his empty interior. In short, he became a jack-o'-lantern —the very next thing to a boy!

Teddy looked at Jack and giggled.

Then he started off and made the round of the houses where his playmates lived; and at every one Jack bobbed up impishly at a window. Sometimes the little girls, and sometimes even the little boys, were scared at the flaming face at first, but always the next minute they ran to the door shouting, and gave chase

It was great fun for Teddy, for he did not get caught once.

And so the second pumpkin was very, very happy, because he thought the very best thing a pumpkin could be was a jack-o'-lantern.

And what was left for the third pumpkin?

Well, this great yellow pumpkin belonged to Dolly, and grandmother made it into a pie.

It was a wonderful pie. It was deep and spicy and rich, with a melting crust and a sugary golden-brown top; and it was big enough to cut a piece for two great-grandchildren, and nine grandchildren, and five children, as well as for grandfather and grandmother themselves; for it was baked in a great, bright, square, iron dripping-pan.

Dolly and Teddy and Dick, and all the great-grandchildren and grandchildren and children, and grandfather, too, declared it was the best pie grandmother ever made. And grandmother laughed, she was so pleased.

And so the third pumpkin was very, very happy, too, because he thought the very best thing a pumpkin could be was a pumpkin pie!—Dora Reed Goodale, in "Little Folks."

---

Don't pluck forbidden fruit just because some one says it is sweetest.

---

Don't imagine that your brow was made particularly to wear earthly garlands.

---

Don't flock with the vicious where there is so much room with the virtuous.

---

Don't tread on the sensibilities of others and think to retain your finer feelings.

---

An old colored woman came into a Washington real estate office the other day and was recognized as a tenant of a small house that had become much enhanced in value by reason of a new union depot in that neighborhood.

"Look here, auntie, we are going to raise your rent this month," the agent remarked briskly

"'Deed and Ah's glad to hear dat, sah," the old woman replied, ducking her head politely. "Mighty glad, fo' sho' case Ah des come in hyah terday ter tell yo' all dat Ah couldn't raise hit dis month."—Harper's Magazine.

---

Conclusion Versus Action—Professor: "The result of our investigation for the past half-hour is that man has freedom of will. I regret that I cannot continue the subject today, as I have to go shopping with my wife."


## MILLS COLLEGE

**A COLLEGE FOR WOMEN**
**Suburbs of Oakland, California**

**A College of high standards and excellent equipment. Entrance requirements equivalent to those of the University of California and Stanford University. Recommended students received in either University class for class. Twenty-one departments. Fine opportunities in Home Economics, Library Study, Music and Art, Modern Gymnasium and outdoor life in ideal climate. A Christian College, undenominational. Semesters open in August and January.**

**President Luella Clay Carson, LL.D.**
**For catalogue and information address**
**Registrar, Mills College P. O., Calif.**

## Free Kindergarten Normal School
**of the**
**Golden Gate Kindergarten Association**
**Accredited by the State Board of Education.**

Miss Virginia Fitch, President.
Miss Anna M. Stovall, Principal.
Address: 560 Union St.
San Francisco, Cal.
Telephone Douglas 4143

Mrs. Kate S. Hart Mrs. M. S. Burland

## Cambridge Apartments
**929 Pine St., San Francisco**
Between Mason and Taylor
Two, three and four rooms furnished.
Country Trade Solicited.
Under direct management of
**MRS. K. S. HART,**
formerly of
"The Ramona," 130 Ellis Street, and
"The Catherine," 1589 Sacramento St.

**PULPIT SUPPLY AND EVANGELISTIC WORK.**

Churches in need of a temporary pulpit supply, or of assistance in conducting evangelistic meetings, can secure the services of Rev. H. A. Shearer, by addressing him at 531 Broadway, Chico, California.

## POMONA COLLEGE
**CLAREMONT, CALIFORNIA.**

**A Christian College of High Standards and Fine Equipment, in an Ideal Location.**

**For catalogue and illustrated pamphlet Address, THE SECRETARY.**

## Pacific Theological Seminary
**—Located at—**
**Berkeley.**

**Seat of the University of California.** Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low. Next year opens August 19, 1913. **Address President, C. S. Nash, D. D.**